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Editorial Notes

The light of the world cannot shine in a monastery.

A true self-respect is impossible unless it be coupled with respect for others.

The right thing in the right way at the right time. There lies success.

A recent gathering of liquor men declared that "the key to the situation is to put the ministers out of the fight." That is the very thing they cannot do. But all the same it is a tribute from them to the power and efficiency of the ministry, and it means, too, that if the ministry will persist and be faithful, as it will, the complete victory over the saloon is sure to come.

The danger most to be guarded against in connection with "movements" of any kind is that of expending all the energy of those interested upon the mere organization itself, upon its machinery, upon "talking it up." Doing instead of devising should occupy by far the larger proportion of their time. Anything that prevents this does harm rather than good.

It is reported that Dr. C. F. Aked, the "Rockefeller preacher," of New York, pastor of the great Fifth Avenue Baptist church, will introduce "infant dedication" in his church. From the accounts of his mode of procedure, it is in all respects the same as infant baptism minus the water. It is the recognition of both infants' rights and parents' duties. The chief elements of infant church membership are certainly there.

People catch up striking phrases and work them until they become very tiresome. The pulpit and the prayer-meeting are especially in danger of such over-doing. It is well for the preacher and for the leader in prayer to watch themselves, and if they find that one certain phrase is becoming very common in their utterances to call a halt at once. The more striking the phrase the greater need to use it rarely if its significance or force is to be held.

The author of the recent book, "Roman Catholicism Capitulating Before Protestantism," one of the strongest works now extant, written from the inside view point of Romanism, says, most significantly and truly, "I feel that I am echoing the sentiments of thousands and millions of Romanists who, not daring to face the ire of the Vatican, think in silence as I think in public, and hope, as I hope, that there will arise a safe formula which, in some manner, will unite us against official Romanism and impiety in the defense of Christ and his Church."

In prominent letters on the wall of the Memorial Hospital in Richmond, is this text, "Wait on the Lord; be of good courage, and he shall strengthen thine heart." This and similar passages, if remembered and believed, contain more virtue than all the arts and theories of the "Emmanuel Movement." The Christian faith has always recognized the righteousness and efficacy of prayer in behalf of those who suffer, whether in spirit, or mind, or body. It has ever placed emphasis on peace, hope and joy as fruits of the Spirit in the experience of the believer. "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." We do not need a new cult to teach us that holiness of heart and life are conducive to the best estate of the entire person.

The solution of the ministerial supply problem is going to be found in the home, if anywhere. Preachers may wear themselves out in urging young men to give themselves to the blessed work of ambassadorship for Christ, but it will be of no avail if our youth grow up in homes altogether uncongenial to such a calling. And if, after leaving home, our youth are placed in institutions where everything is against such thoughts, rather than in the church institutions where the atmosphere is favorable, those who send them there are responsible for divorcing them from the associations which would turn their minds and hearts in the right direction. Upon fathers and mothers more than all others rests the responsibility for the trend of their sons' hearts.

Psalm singing was one of the first fruits of the Reformation. Among the first impulses of the reformers was the desire to have inspired Psalmody adjusted to and expressed in song. We are told that Huss, Wickliffe and Luther all gave to this subject their attention and effort. Amidst the almost incredible labors of Calvin the subject received his persevering and triumphant attention. His Huguenot Psalter was completed in 1561. He conducted a part of its preparation during his banishment and a part at Geneva. He employed French poets in the versification and musicians in adapting the music. German melodies and choruses were drawn upon. After the work was completed it was very popular, appearing in a variety of editions, which continued to be used and multiplied until they numbered, within two centuries, about twelve hundred.